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SUFİ M. R. BENGALĒE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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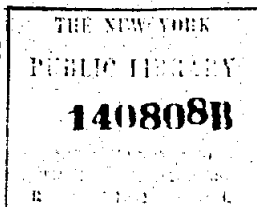
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 مُحَمَّدٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ



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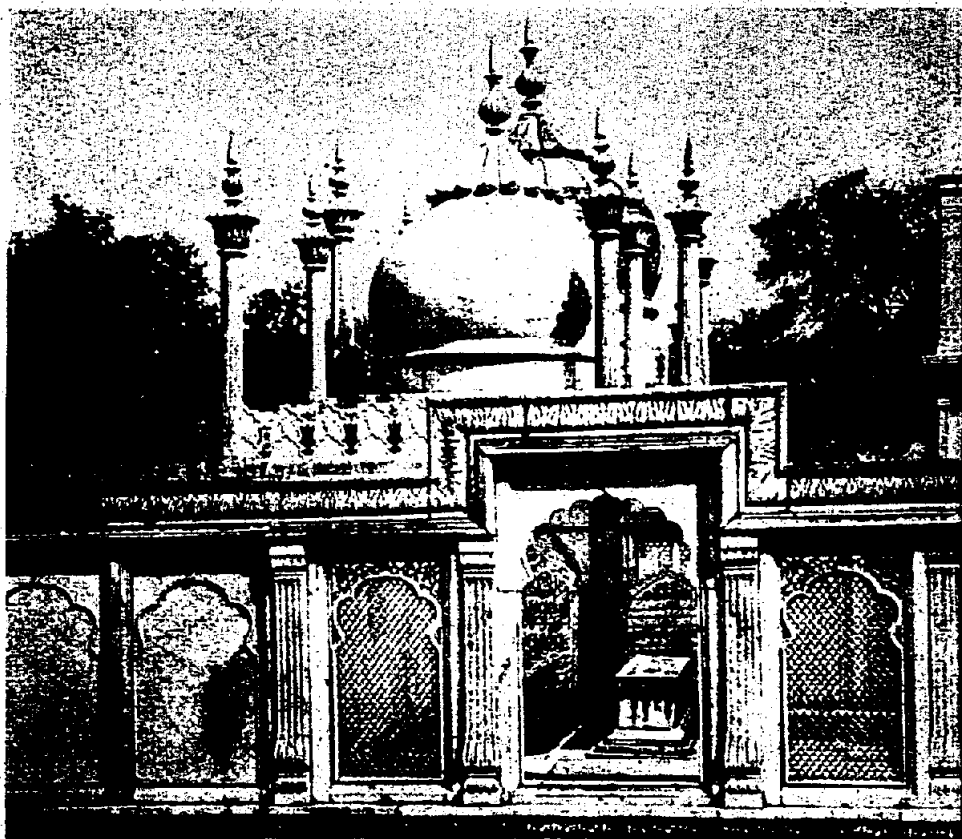
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The Tomb of Akbar Shah,
near Delhi, India



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

Verses from the Holy Quran

Transliteration

Ya Ayyuhalladheena amanoo Hal adullu-kum ala tijaratin tunjee-kum min azabin aleem.

Tuminoona billahi wa tujahidoona fee sabeelillahi bi amwalikum wa anfusikum Dhalikum Khairullakum In kuntum Talamoon.

Yaghfir lakum dhunubakum wa yudkhilkum jannatin tajree min tahtihal anharu wa masakina tayyibatan fee jannati adnin: Dhalikal fawzul a-azeem.

Wa ukhra tuhibboonaha; Nasrum minallahi wa fathun quareeb. wa bashshiril mumineen.

Ya ayyuhalladheena Amanoo Koonoo Ansarallahi, kama quala Isabno maryima lil Hawariyyeena Man Ansaree ila-llah. Qualal Hawariyyuna Nahnu Ansarullah. Fa Amanat Taifatum-mim. Banee Israila wa kafarat taifah. Fa Ayyadna-lladheena amanoo ala aduwwihim Fa Asbahu zahireen. (LXI—10-14)

Translation

O Ye who believe! Shall I show you a commerce that will save you from a painful chastisement?

Ye shall believe in Allah and His Messenger and shall strive in the path of Allah with your wealth and your lives. That is better for you if ye did but know.

He will forgive your sins and cause you to enter into gardens beneath which rivers flow, and pleasant dwellings in gardens of perpetuity. That is great success.

And another blessing which ye love: help from Allah and a speedy victory. Give glad tidings (O Muhammad) to believers.

And ye who believe! Be helpers in the cause of Allah even as Jesus, son of Mary, said to the disciples, who are my helpers in the cause of Allah. They said, We are helpers in the cause of Allah. And a party of the children of Israel believed while another party disbelieved. Then we aided those who believed against their enemy and they became victorious. (LXI—10-14)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Sufian relates that Heraclius the Emperor asked him about the teachings of the Prophet Muhammad, and he replied: "Worship God alone, never associate anything else with God; give up everything bad that your forefathers did; offer prayers, speak truth, be charitable to the poor, be righteous, and do good to your relations." (Bukhari)

Anas relates how the Holy Prophet said: "Beware, let no man wish for death when calamity and misfortune overcome him. If he is hard pressed he can say, 'O God, let me live so long as life is better for me, and let me die when death is better for me.'" (Bukhari)

Anas relates that once a companion of the Holy Prophet who was sitting by him, said to the Prophet when a man passed by them, "O Prophet of Allah, I love the man who just passed by us." The Holy Prophet inquired, "Have you told him that you love him?" The man replied, "No, O Prophet of Allah." Then the Holy Prophet admonished his companion to go and tell his friend that he loved him. Whereupon, the companion went to the man and said, "I love you for the sake of God." The man said in answer, "May God love you for Whose sake you love me." (Abu Dauid)

Abu Musa relates that the Holy Prophet said, "One who throws his opponent in wrestling is not so heroic as he who controls his temper when in anger." (Bukhari)

Abu Horeirah says that once a man went to the Holy Prophet and asked him to teach him something virtuous. The Holy Prophet said: "Never lose your temper." The man asked for something else. The Holy Prophet said: "Never lose your temper." And finally the man asked again. The Holy Prophet said: "Never lose your temper." (Bukhari)

Abu Musa relates that the Holy Prophet said, "One believer should be unto another believer like one brick of the building is unto another, that is, one supports the other." (Bukhari)

Excerpts From The Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

God hath innumerable wonders but showeth them for those only, who are His in faith and in sincerity. He manifests them not unto those who are lacking in faith in His wondrous might and are not His faithful servants. Woe unto him who is still ignorant of the fact that he has a God who hath power over everything. My God is my paradise; in my God do I have my highest bliss, for I have seen Him and found that He possesseth every beauty. This is a wealth which deserves to be possessed though one may lose one's self in gaining it, and a jewel which is worthy of acquiring though one may extinguish one's self in attaining it. Ye, all that lack this blessing, run to this fountain for it shall slake your thirst. It is the fountain of life and shall save you from destruction. Ah! What should I do to convey these glad tidings and how should I impress them upon the hearts of the people. With what trumpets should I declare the wonderfulness and power of God, on every inhabited corner of the earth, that all people may hear it. What remedy should I apply that their ears may be opened unto my voice.

If ye will be God's people, know it for certain that He shall be your God. Ye shall be sleeping and God shall be waking for you. Ye shall be unaware of your enemy, but God shall see him and frustrate his evil plans. Ye know not what mighty power God possesseth. Had ye known it, no day would have ever found you grieving for this world. If any one hath vast treasures in his possession, will he weep or cry or destroy himself for the loss of a farthing. Again, had ye been aware of this great treasure, namely, God will help you at the time of every need, ye would not have been so much enwrapped in the affairs of this world. God is a precious treasure, know Him and be grateful unto Him, that He may assist you in every step. Without God, ye are nothing and your means and plans are useless. Imitate not the other nations who have placed their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means and like the dogs and vultures which fall upon a rotten carcass,

they are tearing a carrion with their teeth. Therefore they are removed farthest off from God. They worship men and eat swine and drink wine like water. On account of their exceeding trust in the earthly means and ceasing to pray to God for help and strength they have become dead. The heavenly spirit hath left them like a pigeon leaveth his nest and flies away. Their interior is infected with the leprosy of the worship of the world which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end but I forbid you from becoming slaves to the means, from trusting in them alone and from forgetting God Who provides the means. Had ye an eye, ye would have seen that without God all is naught. Ye cannot stretch out your arm, nor withdraw it but with His permission, He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware, that ye do not imitate other people because they made some material progress in this world, and follow not in their footsteps to attain a similar success. Hear and understand that they are ignorant of and utter strangers to that God Who calls you to Himself. But what is their God? Only a weak human being; and, therefore, they are left in a state of utter helplessness. I do not prohibit you from engaging yourselves to a business or occupation; but follow them not who consider this world as the goal of all their aims and desires.

Be continually praying to God beseeching Him to grant you power and ability in the execution of all your affairs, whether temporal or spiritual. Let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from the very depths of your hearts. Let it be your true and sincere belief that every blessing descends from heaven. Ye will become righteous only when ye will make it a rule of your life that when ye are confronted with any difficulty or are about to launch upon an undertaking, before ye resort to any material resources, ye close the doors of your chamber and throw yourself down at the threshold of God humbly imploring Him to deliver you, by His grace, out of the difficulty or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened unto you. Have mercy upon your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they do not even utter the words Inshallah, i.e., if it be the will of

God, in order to seek divine strength. May God open your eyes so that ye may be able to see that God is the pillar of all your plans. If the pillar fails, can the roof remain? It would not only fall itself but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If ye do not seek the assistance of God and make it a guiding principle of your life, ye shall never succeed, and ye shall die in grief. Think not, how other people are attaining prosperity, although they know not the God Who is your perfect and powerful God. The answer to this contention is that on account of forsaking God, they have been put to trials of this world. Sometimes God tries this way that when a person forsakes God and gives himself entirely upto the lusts, luxuries, and the enjoyments of this physical life and to the riches of this world, then the doors of this world are opened unto him but spiritually he becomes utterly pauperized and denuded and when he dies, he dies a victim of worldly entanglements and sorrows, and is cast into an eternal hell. Sometimes, however, the trial assumes the form that the person is made to meet disappointment even in his worldly objects. But the former is more dangerous than the latter because it makes the man vain, though both the classes are under the wrath of God.

God is the fountain head of true happiness. How can the heavenly bliss be the lot of those who are ignorant of the Living God and are negligent about, and turn their faces away from Him? Blessed is he who understands this secret and woe unto him who comprehends it not. Follow not the wisdom of the world nor regard it with honour, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Woe unto those who love worldly wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of ignorance. Will ye teach God what He knoweth not? Do ye run after the blind that they may lead you and show you the way? Ye fools! the blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit ye will be taken to the pure fountain of knowledge which is beyond the reach of other people. If ye ask with a sincere heart, ye will find it. Then will ye understand that this is the knowledge which breathes freshness and a new life into your hearts, and helps you to attain to the highest pinnacle of the certainty of faith. (Kishti-e-Nooh—The Ark of Noah)

What the Holy Prophet Muhammad Accomplished

By Sufi M. R. Bengalee

Teachings About God

The most important function of religion is to furnish humanity with the true conception of the Divine Being and help man to find the living God in his manifold relationship with Him. The Holy Prophet Muhammad accomplished this grand task with supreme success. He expounded the absolute Oneness of God and emphasized the fact that the Author of the universe is free from all defects, faults and frailties. He is above all physical limitations and material needs. He is the sole possessor of all excellences. He is the Infinite, the Omnipotent, the Manifest and the Hidden, the Merciful, the Kind and the Compassionate. He is the Creator and the Sustainer of all things. He is the light of the heavens and the earth, and perfect in all Divine qualities.

The Holy Prophet Muhammad not only taught the Unity of God, but took every precaution that he might not be deified after his death. *"Say, (O Muhammad), I am a man like unto you, only the word of God has been revealed unto me,"* proclaims the Holy Quran concerning him. Whenever a follower of the Great Prophet is to mention his name, he has to say concerning Muhammad, *"the servant and the Prophet of God."* *"There is none worthy of worship but one true God and Muhammad is His Messenger."* *"I bear witness that there is none fit to be worshipped but Allah, one without a partner and I bear witness that Muhammad is His servant and Prophet,"* are the two most important formulas of the faith, constantly used by every follower of the Prophet. By forbidding statuary, pictures and the representation of all living things in the house of worship, to which every mosque throughout the entire world bears witness, Muhammad eternally laid axe to the root of idolatry.

Muhammad expounded the attributes of God in such a way that the Beauty, the Glory, the Greatness and the Majesty

of God are so powerfully impressed upon the mind of man that an intense spiritual hunger is awakened in him. Muhammad stressed the fact that man is the manifestation of God upon earth, he is endowed with infinite, dynamic and glowing spiritual qualities by the development and unfoldment of which his spiritual hunger and the craving of his heart can be completely satisfied. The Holy Prophet Muhammad established a complete code of moral law and instituted a perfect mode of worship by following which a man can realize God on this side of the grave as the vital experience and reality of life, in his direct and personal dealings with Him, without the help of any intermediary.

Unity of All Religions

An inestimable service which the Holy Prophet Muhammad rendered to the cause of world peace was to inculcate, for the first time, in the annals of mankind, the divine origin and basic unity of all religions. He propounded the sovereign truth that God, out of His infinite mercy, sent His messengers and prophets in all ages and to all lands and nations. All these spiritual reformers and divine guides came with one and the same mission, namely, to lead this benighted humanity out of darkness into light, and to help them win success in the supreme purpose of life, culminating in the realization of God.

The Holy Quran, the Sacred Book, which was revealed to the great Prophet Muhammad proclaims, in its very first chapter, "*God is the Lord of all the worlds*," which unravels the truth that mercy of God is not confined to Arabia or Syria only, but all countries and nations have been equally blessed with His bounties. Just as the sun, the moon and the stars illuminate all parts of the physical plane of the universe, so also must the word of God give light to every corner of the globe. Hence the appearance of the prophets in all climes and among all peoples.

Again we read in the Holy Quran:

"There has been no people without a Warner (Phophet)."
(XXXV-12)

"And verily we have raised in every nation a messenger, proclaiming: Serve one true God and shun false deities."
(XVI.36)

"Say, O Moslems, we believe in One True God and in the revelation which has been sent down to us and in the revela-

tion which was sent down to Abraham and in that which was sent down to Ishmael, Isaac, Jacob and to the Tribes; and we believe in the revelation which was given to Moses and Jesus and we believe in the revelations which were granted to all the prophets from their Lord. No distinction do we make between any of them, and (thus having accepted all the prophets) do we enter the religion of Islam, resigning ourselves wholly to God. (Quran 11-132).

"The apostle believes in that which has been sent down to him from his Lord, as do the faithful also. Each one believes in God and in His angels and in the books revealed by Him and in His apostles and they say, 'We make no distinction between any of His apostles' (accepting some and rejecting others). (11-285).

The above verses will make it increasingly clear that the faith of Islam enunciates, with the utmost emphasis, the principle of the fundamental unity of all religions. The followers of Muhammad are not allowed to make any invidious distinction between any of the messengers of God who might have appeared in any part of the world and in any time of history. The Moslems have to believe not only in Muhammad but in all of them along with Muhammad, because, in essence, they all came with God's truth, as the common benefactors of mankind.

The importance and the value of this sublime principle can not be overestimated. This binds all humanity in a common and indissoluble bond of unity and fraternity.

Tolerance

The advent of the Holy Prophet Muhammad marked the dawn of a new era of liberty and tolerance. The Sacred Quran strictly prohibits compulsion and advocates complete freedom of conscience in matters relating to faith. The Holy Quran says:

"Say: It is the truth from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve." (XVLL-30)

"Say: O people, the truth hath come unto you from your Lord. So, whosoever is guided, is guided for the good of his soul, and whosoever goeth astray, goeth astray only against it (his soul), And I am not a custodian over you." (X-109)

"There is no compulsion in religion. The truth has become manifest from error." (11-256)

That is not all. Muhammad went a step farther. He strongly condemned the pernicious practice of sweeping denunciation of other faiths and urged his followers not only to tolerate but to appreciate good points in all religions. The Moslems were enjoined upon to desist even from abusing the idols of the idolaters. It is to be noted that nothing is so utterly opposed to the spirit of Islam as idolatry.

History has recorded the vivid accounts as to how stoutly did the Holy Prophet Muhammad defend the rights and privileges of the champions of other faiths.

"In the sixth year of the Hegira, the Prophet granted to the monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, a charter, which is a monument of enlightened tolerance. By it the Prophet secured to the Christians important privileges and immunities, and the Moslems were prohibited under severe penalties from violating and abusing what was therein ordered. In this charter the Prophet undertook himself, and enjoined on his followers, to protect the Christians, to guard them from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Moslems were to assist them." (A Short History of the Saracens by Ameer Ali.)

Ibn-i-Hisham, the historian, has preserved for us the charter granted by the Prophet to the Jews. It runs thus:

In the name of God, the Merciful and the Compassionate. Given by Mohammad the Prophet, to the Believers, and also to those who have made common cause with them. All these people will constitute one nation. The Jews who attach themselves to our commonwealth shall have an equal right with our own people to our assistance and good offices. The Jews of the various branches domiciled in Yathrib shall form with the Moslems one composite nation. They shall practice their religion as freely as the Muslims: the clients and allies of the Jews shall enjoy the same security and freedom."

Democracy and Universal Brotherhood

The supreme contribution which the Holy Prophet of Islam made to the advancement and civilization of mankind was to create a veritable universal brotherhood. Muhammad

appeared in Arabia at a time when race discrimination loomed large in that country. Slavery constituted the basis of the whole superstructure of society. It was at such time that he brought the heavenly message of the equality of all humanity. *"All men are created of Adam and Adam was created of clay,"* declared the Prophet. *"The most righteous among you is the most respectable among you in the sight of God,"* the Quran proclaimed. Difference of birth, country or color was no more to be the test of respectability. Henceforth it was the intrinsic merit—honesty, integrity, righteousness, learning and intelligence—which was to be the criterion of honor. With his infinite spiritual dynamic, Muhammad drilled into his followers the magnificent ideal of the common brotherhood of all man. Race hatred and color distinction vanished before the Prophet's clarion call of unity.

The result was that in a short period of twenty-three years, a moral revolution took place in Arabia. A mighty change came over the land. People of low and humble origin attained to the highest offices. They became ministers of religion, generals and commanders-in-chief in battle fields. Even those who were formerly slaves rose to leadership of every description.

The followers of the Prophet carried this message of democracy to the ends of the earth. Wherever they went, they exterminated color and race prejudice and established an inter-racial brotherhood. That partly explains how the early Moslems succeeded in swelling their number by millions in an incredibly short period. To this day, every mosque in the world bears undying testimony to the Prophet's noble achievement in this regard.

Liberation of Women

Before the advent of the great Arabian Prophet, women suffered grave injustices in all countries and under all religious systems. These fountains of iniquity were treated as chattels by men and were regarded as a means of their self-gratification. In some countries, baby girls were burned alive, widows were not permitted to remarry and women were forced to burn themselves when their husbands died, and in others women were denied the right of owning property and could be disposed of at the sweet will of men.

The Prophet Muhammad appeared as the liberator and protector of the fair sex. He declared that he was entrusted

with the special task of the emancipating of women. The Quran proclaimed the essential equality of both the sexes.

"God created both men and women from the same essence," (IX-1) and by virtue of their common humanity, they were equal.

"Women are the garments of men just as men are the garments of women." (II-18) The Holy Prophet is reported to have said, "If a daughter is born to a man and he brings her up well, he shall be saved from fire. If a man has sons and daughters or younger brothers and sisters and he educates them and provides for their needs, he shall be admitted into paradise."

Parents are not allowed to marry their daughters to whom they will, without the consent of their daughters just as in the case of the sons.

The marriage relation is instituted in the Holy Quran as a partnership based on the principle of division of labour; to each is assigned a particular sphere of work and the rights and liberties of each are scrupulously safe-guarded. "Just as men have rights over women, so also women have rights over men."

A distinctive feature in the Prophet's noble work of the elevation of women was that he gave them complete economic independence. For the first time in the annals of history women were accorded the right of inheritance and individual ownership of property. The sister was to inherit the property of her parents just as well as her brother and the wife was to inherit the property of her husband whether or not they had children. In the same way, the mother had a share in the property of her deceased children.

Furthermore, the code of law which Muhammad established imposed upon the husband an obligation in the form of Mahar or Dower, to be bestowed upon the wife, at the time of marriage as a mark of respect to his consort. This is, of course, in addition to the full financial responsibility of maintaining the wife and children, which according to the Islamic law, devolved on the husband.

Muhammad exalted the intellectual and spiritual status of women. Intellectual: "The acquisition of knowledge is a duty on Moslems, both male and female," says the Holy Prophet.

Spiritual: "Whoso doeth good deeds, whether male or

female and he (or she) is a believer, such will enter paradise and they will not be wronged in the least." (IV-124) "Truly the men who resign themselves unto Allah, and the women who resign themselves, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who are patient and women who are patient, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard, and men who remember Allah oft and women who remember—Allah hath prepared for them forgiveness and a great reward." (XXXIII-35).

The founder of Islam highly sanctified, by his precept and example, widow remarriage and the remarriage of the divorced women, which carried a stigma in many quarters.

The institution of divorce was one other measure which Muhammad adopted to reclaim the fair sex from slavery. He secured for them the right of obtaining divorce in times of need so that they might not live a life of living hell when they found their marriage a failure.

The Great Prophet paid a tribute and respect to motherhood, which you will seek in vain to find elsewhere. He said, "*Heaven lies beneath the feet of the mothers.*"

Throughout his life, the Holy Prophet Muhammad unceasingly exhorted his followers to show kindness to women. "*Best among you is he who is most kind and well-behaved to his wife,*" says the Holy Prophet.

Abolition of Liquor

One can hardly exaggerate the evils of intoxicating liquor. Gladstone said, "The combined harm of three scourges—war, famine and pestilence—is not as terrible as that of wine-drinking."

Before the advent of the Holy Prophet Muhammad, the Arabian people were grossly addicted to this giant evil. It is related that they were accustomed to drink at least five times a day regularly.

One of the most conspicuous reforms which the Prophet of Islam effected in Arabia early in the seventh century was that he put an absolute veto on the use of intoxicants. He achieved miraculous success in enforcing total abstinence among his adherents. Very dramatic is the story as to how

this noble task was accomplished. God spoke to Muhammad, abolishing the use of intoxicating liquors and he proclaimed the divine decree amongst his followers. At once they all broke wine jars and punctured wine skins. Wine flowed freely in the streets of Medina. And prohibition was in force. Since then drinking was never prevalent in a strictly Moslem society. Wherever Islam has gone, drinking vanished. So dynamic was the spiritual power of Muhammad that he removed by one stroke an evil which the twentieth century America abjectly failed to remove.

Abolition of Gambling

Gambling was another evil which had a strong hold on Arab nature. It was one of the causes of degradation of the Arabian people of Muhammad's time. The prophet's unique and unfathomed soul force enabled him to liberate his followers from the slavery of this great demon. Bosworth Smith says:

"By absolutely prohibiting gambling and intoxicating liquors, Muhammad did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society; evils to the intensity of which the Christian governments of the nineteenth century are hardly yet beginning to awake." (Mohammad and Mohammedanism by R. Bosworth Smith—Pg. 207)

Science and Education

At the time of Muhammad's appearance on the scene of Arabia, the people of that country were submerged in grossest ignorance. They were wallowing in intellectual darkness. The whole period is designated by the historians as the Dark Age.

The Holy Prophet instilled into them a new spirit of insatiable thirst for knowledge. Here are some of his sayings: *"Seek knowledge, even though it be in China."* *"The ink of the scholar is greater than the blood of the martyr."* *"Men of knowledge are superior to the devotees as the Moon is to other stars."*

Inspired by such lofty ideals, the Prophet's followers furthered the cause of science and education all over the world. They explored the heavens and the earth, in quest of knowledge and became devoted lovers of letters. It seems like magic, how this Untutored Son of the Desert drove away the darkness of

ignorance from among his followers and transported them into a higher plane of light and learning and turned them into a nation of scientists, philosophers and scholars.

Transformation Wrought in Arabia

Space forbids us from giving a detailed account of the countless blessings which the Holy Prophet Muhammad conferred upon humanity. Suffice it to say that he appeared at a time when night with all its terrors encompassed the entire surface of the earth. Idolatry, superstition and evil of every description reigned supreme all over the world. But of all countries, Arabia was at the lowest depth of corruption and the Arabian people were most degenerate. With his unbounded sanctifying power and the perfect divine teachings which God revealed unto him, Muhammad wrought a marvelous change among his followers and raised them to the highest point of intellectual, moral and spiritual progress. The Prophet Ahmad, the promised Messiah, gives a vivid description of this unparalleled transformation.

"The acceptance of Islam illuminated their hearts and changed their vices into virtue and their wickedness into genius. Their nightly carousals were abandoned for the sake of vigils and prayers and their morning bouts were changed to paeans of praise and thanksgiving . . . Any one who would carefully ponder over this remarkable change, how those wild Arabs abandoned their former pastures and hewed through the forests of their passions and desires to make their way to their Lord, cannot fail to conclude that it was all due to the sanctifying power of Muhammad, the Supreme Prophet elected by God for His everlasting grace. And one may well wonder at the uniqueness of his power which picked up the holy companions from the depths of the earth and led them to the pinnacles of heaven and step by step elevated them to the stage of the elect. He found them like beasts devoid of the notions of Divine Unity and piety, who knew not the difference between virtue and vice. He taught them the rules of human propriety and explained to them the principles of communal and social life, instructed them in the laws of hygiene, in the rules of marriage relations and domestic economy, in the principles of diet and dress, of sanitation, treatment and prevention of disease, and in general inculcated lessons in moderation in all matters. And when they had mastered the rules of physical life, he led them on from physical to moral and spiritual quali-

ties and to lessons in principled conduct, so as to enable them to develop a spiritual life. And, after they had been confirmed in morals and versed in the practice of good conduct, he invited them to the heights of the nearness of God and union with Him and initiated them in the Divine mysteries, and directed them to the Supreme Lord of Power and Majesty, so that they might henceforth freely crop the green verdure of love in holy precincts of God and enjoy the privilege of His approval and acceptance." (Najmul-Hooda—The Lode—Star)

Universal Message to All Mankind

Muhammad's mercy and beneficence travelled far beyond the confines of Arabia. His followers carried the torch of light to every corner of the globe and dispelled the darkness of ignorance. They gave to the nations of the earth a high culture and civilization and elevated them to the summit of glory. Alfred W. Martin remarks:—

"By lifting to a higher moral and religious plane the communities of his day and place; by welding into a harmonious religious unity the conflicting creeds of Arabia, Mohammed achieved that which neither the Judaism nor the Christianity of Medieval Arabia could accomplish. Nay, more, in the successful fulfilment of his civilizing work and in the realization of his supreme religious aim, Mohammed rendered invaluable service; not only to Arabia, but to all the world." (The World's Great Religions by Alfred W. Martin)

It is a matter of utmost significance that the Holy Prophet Muhammad gave to mankind a compendium of laws, which is far ahead of any code of laws that we can find in the twentieth century. The present generation is confronted with many tangled and vexed problems such as economic problems, international relations, marriage and divorce problems and many others which apparently have no solution. If the principles as promulgated by this Saviour of humanity were to be applied, how quickly and beautifully they would be solved. And peace would cover the earth even as waters cover the seas. *"Most successful"* says a German Scholar Noldecke, concerning Muhammad, *"of all prophets and religious personalities."* (Enc. Britt.—Koran).

Kemal Ataturk--A Life-Sketch

Mustapha Kemal, the Turkish President, was born at Salonika in 1881. He came of an Anatolian family. As a young captain on the general staff, he was one of the leaders of the Young Turks, his colleagues being Enver, Talaat and Djemal. These forced Sultan Abdul Hamid to restore the constitution and in 1909 dethroned him in favour of his brother, Reshad, who ruled as Mohammad V.

During the world war, he fought with special distinction in the Dardanelles and later, under Liman von Sanders, led the Turkish forces in Palestine. It was he who was responsible for the capture of General Townshend at Kut and the breaking of the British offensive in Gallipoli. From the first he was sceptical regarding a victory for the Central Powers.

After the collapse he took over the chief command from Von Sanders at Adana, where, according to the armistice conditions, he was to collect the Turkish war material and hand it over to the Entente. This, however, he did not do, but with the rest of the troops and all the material marched into Anatolia, whence he was able, in the spring of 1919, to drive back a French detachment near Mersina. This success brought him a steadily increasing accession of ex-soldiers and volunteers.

Thus, in the summer of 1919, he was able to call a National Assembly at Angora and set up a Government in opposition to the regime of the Sultan at Constantinople.

Meanwhile he had recruited an army of over 100,000 men and in the autumn of 1922 attacked the Greeks with such success that they had to evacuate Asia Minor. On November 1, 1922, the Angora Assembly had abolished the Sultanate and Mohammed V had got away in a British warship. The Osman dynasty was banished for ever from Turkey.

"REFORMS"

On October 29, 1923, the National Assembly proclaimed a Turkish Republic and chose Kemal as its first President. He broke with many traditions. In March, 1924, he took the bold step of abolishing the Khalifate, which had been the mainstay of Turkish power and prestige, although he claimed that, if he had liked, he could easily have made himself Khalif. He had utilised the Moslem agitation in India against the curtail-

ment of the power of Turkey as jeopardising the functions of the Khalif to win the Peace of Lausanne, and it was not till this had been done that he discarded the Khalifate. Kemal substituted a code of civil law for the sacred law of Islam, suppressed all the Islamic religious orders, disestablished the church legislated against polygamy and purdah (Veil) forbade the wearing of the fez and turban, set up a drastic system of taxation and introduced—Latin alphabet for the Turkish language—and all this without provoking any serious opposition.

After the war he married Latefeh Hanoum, the daughter of a rich Smyrna merchant, who gave her a dowry of £130,000. Educated in England, she was a leader of the Turkish women's movement and went about unveiled even when attending official functions with the President. He divorced her in August, 1925.

In December, 1930, there was an agitation for the revival of the Khali-fate and over 1,000 religious leaders were arrested. One of Kemal's fears was the creation of a wave of popular feeling against Turkey's abandonment of her leadership of the Moslem world. He eliminated all Arabic words from prayers and even the call to prayer from the minaret was made in Turkish. Reactionaries greatly resented this and many were imprisoned.

Other "reforms" were the introduction of Western music and dancing, the substitute of the handshake for the obeisance, schools for social science, regulation of the employment of children, and an annual children's week during which the whole State is nominally administered by youngsters. Kemal also drove the beggars off the streets, made it a crime to laugh at the mad or crippled and forced engaged couples to produce clean bills of health before they could marry.

* * * *

Certainly the most outstanding figure of the Moslem world in the last twenty years in war and diplomacy, Mustafa Kemal was the idol of the nation whom he carried from a state of impotence to the stage where it became a strong and well-organised power. His strategy in war and his sincere and genuine patriotism which on no occasion failed to inspire a new national fervour and a new hope in his following were the wonders which changed the whole outlook of schemes of post-war peace settlement in the eastern Mediterranean. A nation

rose almost phoenix-like from its ashes and under the inspiring and vigorous lead of a compelling and forceful personality set about the task of building up anew the national structure in a setting hitherto wholly unaccustomed and with a zeal and determination which in a few years rehabilitated it in the estimation of nations, with an enhanced prestige and respect. The later diplomatic rôle played by Ataturk in effecting treaties of mutual advantage with Turkey's neighbors, was a further tribute to his constructive genius. The Turkish nation is the poorer for the loss of a loved and honoured hero and the Moslem world has cause for deep sorrow for the departure of a great soldier and statesman whose achievements have had a tremendous influence over the trend of international politics in the course of a generation.

(The Sunrise, Lahore, India)

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Jewish Rights And Claims To Palestine

The very name "Palestine" clearly indicates the non-Jewish origin of its original settlers. Today the land is officially called "Filstin"—a name plainly suggestive of the Philistine ethnic element. The Hebrew occupancy of the land did not include Philistia and was never very secure because of tribal differences among the Hebrews themselves and because of the Babylonian conquest which followed. After the return from the Babylonian captivity there were other further difficulties for the Hebrews (or Jews as they were now called) owing to the thrust of neighboring civilizations upon them. Then came the diaspora, a dispersion which continued for many centuries.

And so the history of the Hebrews is but a brief episode of semi-tribal existence among more firmly established civilizations. Never were the Hebrews long in peaceful possession of the land of Palestine because they lacked political coherence and basic tribal unity. The Hebrew kingdom which was established about 1095 B. C. lasted less than a hundred years and was torn by internal strife into the kingdoms of Judah and Israel.

The Jewish claim to Palestine rests on a religious-biblical dogma that is not binding on those who cannot accept it by reason of different belief. In the real world of practical, political and ethnic values, claims are based upon long established legal titles. Whatever sovereign claims the Hebrews had some two thousand years ago to the land of Palestine have long since vanished. Those claims have long since lapsed; according to modern international concepts of national title to land. And this is true not only of the modern Jews but of other racial minorities who have made analogous claims to other parts of the world.

As an example of a spurious championing of such claims one may cite the case of David Lloyd George who once considered the occupation of Upper Silesia by the Germans for a period of three hundred years sufficient ground for the post-war German claim to that territory. That claim was not unreasonable. Yet it was the same Lloyd George who denied the validity of the Arab claim to Palestine after an occupation of

nearly two thousand years. It was the same Lloyd George whose government was responsible for the Balfour Declaration.

The basic inadequacy of the modern Jewish claim to Palestine is well set forth by H. G. Wells, who says in his Outline of History that the great Solomon was a petty chieftain and that his kingdom was but "A pawn between Phoenicia and Egypt." Wells also says, "For three centuries the life of the Hebrews was like the life of a man who insists upon living in the middle of a busy thoroughfare, and is consequently being run over constantly by omnibuses and motor-lorries."

Again Lewis Browne, a Jewish author, states in his book "Stranger Than Fiction" that at its zenith the Jewish Kingdom was but "a doormouse compared to the mighty empires of Egypt and Babylonia."

These Jewish claims have no doubt been thoughtlessly reinforced by many Christians who have been influenced by the Bible—a book necessarily favorable to the Jewish people.

The impertinency of the Jewish claim to modern Palestine was well set forth by the late Morris Jastrow in his book "Zionism and the Future of Palestine." On page 27 of that book he says: "It is a fact of the utmost significance—that the great contribution of the Jews to the world's spiritual treasury was made not while the national life was flourishing, but as it was ebbing away. The prophets with their revolutionary doctrines made their appearance when the southern Kingdom was beginning to show symptoms of decline, and the movement reached its height after this kingdom had disappeared and the national existence of the southern Kingdom was threatened. The religion of the Prophets is the swan song of ancient Hebraism, and the example of a people flourishing without a national background had to be furnished to the world in order to bring the new conception or religion to fruition, which divorced religion from nationality and made it solely the expression of the individual's aspiration for the higher life and for communion with the source of all being. The ancient Hebrews disappeared. It was the Jews, as we should call the people after the Babylonian exile, who survived, and they survived despite the fact that they never recovered their national independence in the full sense of the word."

Speaking of this perennial Jewish claim to the land of Palestine Hocking (The Spirit of World Politics, p. 375) says: "If one seeks to accent this claim by the statement that the

Continued at bottom of next page.

The Values of the Holy Quran

By

A. F. Kahn Chaudhry, B.A.

The first thing to be noticed in connection with the Holy Quran is that it was revealed to a historic personality, in a historic age, in piecemeal, according to the exigencies and demands of the situation, was immediately recorded in writing, or committed to memory, and was recited at every time in prayer and congregational services. So the possibility of self-contradiction and inconsistencies is out of the question. Further the contents of the Holy Quran can be divided into two broad parts, (a) personal (b) impersonal, general or universal. Personal narratives are those which have direct bearing upon the life of the Holy Prophet Muhammad but they serve as example to others (b) and those which are related to the conduct of the Moslems in general. Another special advantage of the Holy Quran is that it has found a living embodiment of its doctrines in the person of the Holy Prophet Muhammad, who, in the words of his talented consort, Lady Ayesha,—was “the very personification of the Holy Quran.” No other scripture can claim this supreme privilege.

In the second place the Holy Quran was revealed in Arabic language, which is regarded as the mother of all languages, in pure classical diction and is regarded as the priceless gem in the purest ray serene of the Arabic Literature. Although all other scriptural languages, e. g. Sanscrit, Pahlavi, Hebrew, etc. have become more or less extinct, have lost their fragrance, and is of interest only to a handful of research scholars. Arabic, however, is rising more and more into popu-

Jews were ‘driven out’ of their homeland, the assumption is that *conquest gives no rights*; and in that case the British have no right to dispose of the land from which they have driven out the Turks.” Hocking also refers to the fact that the Jews were never forcibly exiled except during the years 628-635 A.D. under the emperor Heraclius. Apart from that forcible exile many never left Palestine and those who left did so voluntarily.

—(From *Whither Palestine...*)

Published by The Arab National League)

larity and importance and in recent years has been introduced as a subject of study and investigation in almost all the Universities of the East and the West and is destined to play an important role as the Lingua Franca of the World. It is still as much a living language as it was in the past. The Holy Quran, in its original Arabic text,—is being recited every morning by six hundred million Moslems; and is intelligible to the majority of them.

In the third place:—Systematic and elaborate arrangement has been made to preserve the integrity and purity of the text of the Holy Quran. Even the worst enemies of Islam, have not been able to question the purity of its text. The present arrangement of the chapter and section of the Holy Quran has been made under the instruction of the Holy Prophet himself.

In the fourth place:—The Holy Quran is an inexhaustible mine of profound spiritual wisdom and deep religious truth, the like of which the world has not witnessed up to the present day. It is universal in its appeal and suited to the condition of every age and clime. Some of its texts are of the prophetic type,—which means that although their meaning and implications have not been fully understood up to this day. They are sure to be explored in near or distant future,—when people will realize its worth and value. Even the stories of the Prophets and the Patriarch which have been repeated in different forms, have prophetic significance and testify to the well known but oft repeated dictum "History repeats itself," indicating that the same cycle or chain of incidents is likely to be repeated in the future.

In the fifth place: The Holy Quran is the only book under the sun which gives a clear and convincing evidence about the existence of God, His attributes, mode and method of manifestation of those attributes,—relation of God with His created beings and so on. For example in the Holy Quran God has been described as *R A B B*, which means the Creator, Providor and Sustainer of the universe. And to quote the words of Maulana Muhammad Ali, the translator of the Holy Quran, "The Arabic word *Rabb* conveys not only the idea of *fostering, bringing-up or nourishing* but also that of *regulating, completing and accomplishing*, i.e. of the evolution of things from the crudest state to that of the highest perfection. According to Imam Raghīb, *Rabb* signifies the fostering of a thing in such

a manner as to make it attain one condition after another until it reaches its goal of completion. Hence *Rabb* is the author of all existence. Who has not only given to the whole creation its means of nourishment, but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It will thus be seen that the word *Rabb* which for want of a better word, I render, as Lord, conveys a far nobler and grander idea than the word *Ab* or Father which has comparatively a very limited significance. The Moslem prayer therefore prefers the use of the word *Rabb* or Lord to that of *Ab* or Father in addressing the Divine Being." Another attribute of God is *Samad* which implies that every thing is dependent upon Him, without He himself being dependent upon anything. This attribute of God, at once summarily dismisses the idea of 'Sonship'—in all physical sense, which is an indication of the imperfection and frailties of human being. Hundreds of similar other attributes may be multiplied, which reveal the full manifestation of His glory, dignity and Majesty and vindicates Him against all charges of partiality, injustice and incarnationhood. This sublime and uncompromising monotheistic concept of God is at once a challenge and protest against all forms polytheistic and dualistic concept.

Lastly:—The Holy Quran is the only book on earth which can offer a solution in broad outline to all the present-day baffling social, economic and political problems. For example it lays down definite principle which should govern the relation between man and woman. It tells us definitely that man and woman have been created from the same soul, so that there is no inherent difference in the intellectual capacity between the members of two opposite sexes. Each is independent in his or her respective sphere of activity. Right of marriage and divorce has been conceded equally to man and woman, and woman has been given the right of owning property.

Regarding the economic question the Holy Quran prescribes the via media course between the two extremes of capitalism and communism. Islam as represented by the Holy Quran, does not deny the right of private ownership of property and lays down certain fundamental principles, by which, extreme form of Capitalism becomes virtually impossible. The Holy Quran condemns the Law of Promogeniture by which the property goes to one single hand and prescribes that it

should be equitably distributed between sons and daughter, and among a wide circle of relatives, none can be regarded as "Turned-out." *Secondly* Zakat, i.e. poor-rate is one of the well-known institutions in Islam by which the Moslem state has been given the right of levying a tax from the propertied people and spend the same for the good of the poor and needy. Besides there are several other compulsory and optional charities on special ceremonial occasions known as Sadaquat, which if carried out literally will at once make the state affluent enough to carry on all kinds of humanitarian and philanthropic work. *Thirdly*:—In Islam there is that interdict to U S U R Y a system which has been condemned in the most emphatic terms by the Holy Quran, and which is truly the soul of capitalism. Further the Holy Quran has encouraged "investment of money" into different nation-building work and profitable concerns, characterized as *Faslullah* and has thereby encouraged the circulation of money. At the same time it has urged its followers to make provision for the morrow called *Saat* by the Holy Quran and fortify oneself against the rainy day and against all risks and dangers.

Coming to the question of political relationship, the Holy Quran has laid down certain broad outlines and left the details to the individual discretion of the nations. It is, however, certain that the absolute monarchical form of Government, in the words of Louis, the fourteenth, of France, "I am the state," it has repudiated in the most emphatic terms. Islamic Government must be representative government. The Ruler of an independent Moslem State must be elected either directly or indirectly through a college of Elders and when once elected ordinarily he is elected for life and cannot be deposed except for physical, moral and mental consideration. He should generally abide by the decision of the representative bodies but will have the pereogative power in emergent cases.

Regarding the relationship between one community and another, the Holy Quran exhorts its votaries to deal with them with *Adal*, i.e. justice and fairplay. And during the sovereignty of the Prophet as the Lord of Arabia,—the minority communities viz., the Jews of Medina, were given the liberty of worship, freedom of having their own culture and tradition. The Moslems should even be prepared to lay down their lives in defence of the churches, temples and synagogues of other faiths.

An Islamic Hymn

By Nizam-at Jung

Unseen, all-seeing Lord of all,
Eternal, increate!
Thy will makes worlds arise and fall,
Thy thought unknown is Fate;
Creator Thou of heaven and earth,
Lord of Eternity,
All life from Thee alone has birth,
All life returns to Thee.

Thou wast, Thou art, and Thou shalt be
As when Thy work began
From Nothing to Infinity,
From formless Clay to Man.
Atoms of dust, we are made whole
And quickened by Thy breath.
Yea, Thou dost breathe a deathless Soul
Into the heart of Death.

All seeing and all-knowing, Thou;
Master of Morn and Night;
O guide us on Thy way, e'en now
From darkness unto light!
Our life on earth is idle sport,
A year, a month, a day;
Thou art our Refuge, our Resort
When all shall pass away.

The hidden and the manifest
Alike are known to Thee;
All acts, all thoughts within man's breast,
Of sin or probity.
Thou guidest with a Master's care,
If man but understood,
His soul from that which seemeth fair
To everlasting Good.

We praise Thee, and obey.
Lord of the Worlds! All life is Thine
And Thine the Judgment Day
O lead us to the path of Right;
Guide us along the Way
Of those on whom Thy grace doth light,
And not of those who stray!

(Islamic Culture)

Notes and Comments

When History is Fiction:

Recently we came across a series of articles, "Links of Christianity's Chain" by Albert F. Gilmore, Litt. D., in the Christian Science Monitor. It is a lengthy dissertation and will probably be published as a big book. In course of the twenty-fourth of fifty-six articles, the most erudite author, writing on Islam, observes regarding the Moslem conquest of Alexandria:

"When the then head of Islam was told that its library contained priceless books and manuscripts, he replied, 'Either what those books contain is in the Koran or it is not. If their contents are in the Koran, the books are useless. If not, the books are false and useless. Burn them.' Thus did this scourge of Christianity wipe out documents which if preserved today might clarify many of the greatest questions which have confounded humanity." (The Christian Science Monitor, Oct. 29, 1938).

The above-mentioned alleged story of the burning of the Alexandrian library by the Moslems, represents the most flagrant and typical example of the absolutely false and purely fictitious tales, which have been circulated about Islam by the ignorant western writers. The truth about the matter is as follows:

There were two libraries in Alexandria—one at Bruchion and the other at Serapim. The one at the Bruchion quarter, which was the larger of the two, was connected with the Museum and served as a sort of Academy. During his attack, Julius Caesar set fire to his ships, which spread to the Bruchion quarter and destroyed the celebrated library.

The disgrace of the pillage of the library at Serapim eternally belongs to the Christian emperor Theodosius. In 389 or 391, he passed an edict concerning the pagan monuments, and according to his order, the Christian Bishop Theophilus destroyed the library at Serapim. So, there existed no library to be burnt by the Moslems at the time of their conquest of Alexandria. The last part of the library was burnt by the Christians more than two hundred and fifty years before the Moslem conquest.

There is a host of Western historians who have frankly

admitted that the story of the burning of the library of Alexandria by the Moslems is pure fiction and an ignominious lie. Those of the readers who may be interested to learn the truth about this story may consult such works as *Decline and Fall of the Roman Empire* by Gibbon, *History of Conflict between Science and Religion* by William Draper. *Encyclopedia Britannica* Eleventh Edition, vol. I Page 570 and vol. VI—Page 546, and *Mahomet, the Illustrious*, by Godfrey Higgins and many other historians.

It is a most poignant tragedy that the western writers sit down to write books and without the least compunction of conscience, insert in their works popular false stories as historical facts. Though they have ample materials at their disposal, they do not think it necessary to take the trouble of making research and sifting the truth from falsehood. These are the people who are responsible for widening the gulf of discord and hatred among the different sections of mankind by promiscuously filtering untruths and half truths into the minds of the general public, at a time when the world is sorely in need of learning truths about all peoples and faiths so that a new era of mutual understanding, respect and appreciation may be inaugurated and peace may be established on earth, for which there is a universal hunger.

Christian Missions to Moslems

The Christian missionary organizations of Europe and America have been spending millions and millions of dollars in their evangelistic work all over the world. People are, however, very pessimistic about the success of their gigantic missionary enterprise. A few years ago, the Laymen's Commission of America published a report deploring the results of Christian missionary activities. This is the opinion of the laymen about their general work. Even the heads of the missionary organizations and the missionaries themselves are becoming increasingly conscious of their failure among the Moslems and they make no secret of their deep "concern" of "the results whether measured in terms of the number of genuine converts or by any other standard are apparently infinitesimal in proportion to the sacrificial outpouring of human life and material resources which they have entailed."

This keen sense of "failure of missionary work in Muslim

lands" led to enquiries as to the causes of this failure. Hence, you will read articles on this subject every once in a while in Christian missionary publications. Recently, R. A. Morrison contributed an article "Missions to Muslims" which has been published in *International Review of Missions* and the same has appeared in a condensed form in *World Christianity*. The writer enumerates, among others, the following reasons:

"One commonly recognized reason why Muslims do not become Christians is the nature of Islam itself. It alone of the outstanding religions arose after Christianity, and it alone claims to supersede it. According to the orthodox Muslim doctrine of divine revelation, Muhammad was the last and greatest of the prophets, greater than Jesus Himself, and to summon Muslims to Christianity is (from the Muslim point of view) an invitation to revert to a less complete and less explicit revelation of God. Jesus, says the Muslim, was an ascetic, who never married but renounced this world for the sake of the next. His example, therefore, is of little practical value for the average man of today. Muhammad, on the other hand, offered a pattern of right conduct for all conditions and circumstances of life. In his varied career may be found a precedent for guidance in all emergencies. With these advantages on the side of Islam, why, asks the Muslim, should he renounce his religion in favor of an inferior faith?

But, over and above these general considerations, the Muslim unhesitatingly denies the truth and validity of the message which the Christian missionary bears. Even if Christians may claim to be "People of a Book," of what value is this, asks the Muslim when the Gospel as now circulated is full of corruptions, and in any case resembles in its form the Muslim Traditions rather than the Koran, which is the very Word of God? From the outset his mind is closed against the acceptance of the main Christian doctrines—the Trinity, the divinity of our Lord, His death on the Cross, His atonement and resurrection.

The Muslim can perceive no necessity in the nature of things for a mediator between God and man. All the Jewish and Christian teaching about the sacrifice for sin seems to him irrelevant, if not impious. Again the Christian negation of "good works" as determining ultimate salvation opens the door, in his mind as in that of some of St. Paul's opponents, to a doctrine of licence. Moreover, the Muslim has a set of moral values quite different from the Christian's. He misses in Christianity the emphasis on ceremonial purity; he condemns the Christian partaking of pork and wine.

To all these difficulties must be added others that derive from the failure of the Christian Church and the Christian community to live up to the ideals of their Founder. The blood-stained legacy of the Crusades, the imperialistic policy of European powers, the disloyalty to the local Muslim government of disaffected Christian minorities resident in the Near East,

have united to embitter and sour relations between Muslims and Christians and to render more difficult the friendly approach of the foreign missionary or the indigenous Christian. Again, the impact of the West upon the East, through the theatre, the cinema, the radio and the newspaper has exposed to view the seamy side of western civilization and lent some justification to the criticism that Christianity, having failed to redeem the life of European nations, is doomed to similar failures in the East.

Even the Christian Churches, which should embody and exemplify the Christian message, are at times a stumbling-block and an offense through their pictures, symbols and rites, which to the iconoclastic Muslim savour of idolatry, while their mutual antagonisms give the lie to the fundamental doctrine of Christian love. The motives of the missionary himself do not escape criticism, as in the eyes of many he is but an agent of a foreign power, or has chosen this career to increase his merit before God. Missions, again, are condemned for their attacks on the character of Muhammad and the validity of the Koran, as well as for their habit of taking advantage (as the Muslim sees it) of the immaturity of children in schools and of the weakness of sick folk in hospitals."

We wonder if the leaders of the Christian organizations and the missionaries themselves can meet these difficulties and answer these questions, to the satisfaction of the enlightened people.

Islamic Fellowship

By Omar Cleveland

Islam is the religion of peace and is free from dogmas and conventions. It has one faith and one brotherhood. Its simple creed "There is no God but Allah," needs no explanation. It is understood by all.

Islam teaches us that Allah, is the Almighty and All Knowing, that he has no partner, no son and that he alone is worthy of worship. One of the blessings conferred by Islam is that the whole of humanity is one in its origin.

Because of this, those who heard the message of Muhammad (peace be on him), there grew among them a spirit of fellowship and brotherhood through the centuries which has been Islam's greatest asset.

Islam prescribes a complete code for the regulation of our

lives, and remedies for our social ills. It aims at raising humanity to a higher plane. All the necessary steps are outlined for the social, moral and spiritual development of man. Equal status is given to men and women. Whatever one's race or antecedents he is received in the brotherhood of Islam, where the king and beggar sit side by side and are inspired to pursue a common ideal.

Islam practices equality and religious toleration; this has ever been its pride. It has drawn mankind together in one common bond of unity and inspired a new life.

Wherever conquests have been made Moslems have carried the seeds of their culture and civilization, there, also, great libraries and universities were founded and flourished. In the earlier centuries they carried to benighted Europe the torch of learning.

Glyn Leonard says, "In the east I have come in contact with Muslims of all classes and conditions in life; and I have found that, irrespective of class and condition, they are willing to live up to the liberal principles of Islam.

They are pious, simple, open-hearted and believing. Their religion is surrender of self to Allah. Whether Afghans, Baluchis, Hindustanians, Somalies, Turks, Berbers or Egyptians, Mussalmans are inspired with the same common feeling of idealism, and bound by the same tie of fraternity and good fellowship. In peace or war, at home or in the battlefield as friends or as enemies, they are ready everywhere to give proof of their moral and spiritual courage. They are brave beyond comparison, fearless of death and unshakable in their belief in God and their devotion to the Holy Prophet. Their learning, piety and loyalty have filled my soul with wonder and admiration,—they are fit for Islam and Islam is the fit religion for them. It is indisputable that the power of Islam can raise even ordinary men to lofty heights of idealism."

In spite of difficulties Islam has marched steadily to new and successful achievements, changing its formations and its strategy to meet new conditions. So life offers no more compelling purpose, no satisfaction more complete than the effort and desire to discover and work out the plans of Allah, the Creator, Sustainer and Lord of the worlds.

Once we have lived in accordance with this plan, however briefly, all other modes of living are found incomplete.

What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. Quran, the Moslem Scripture — the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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